

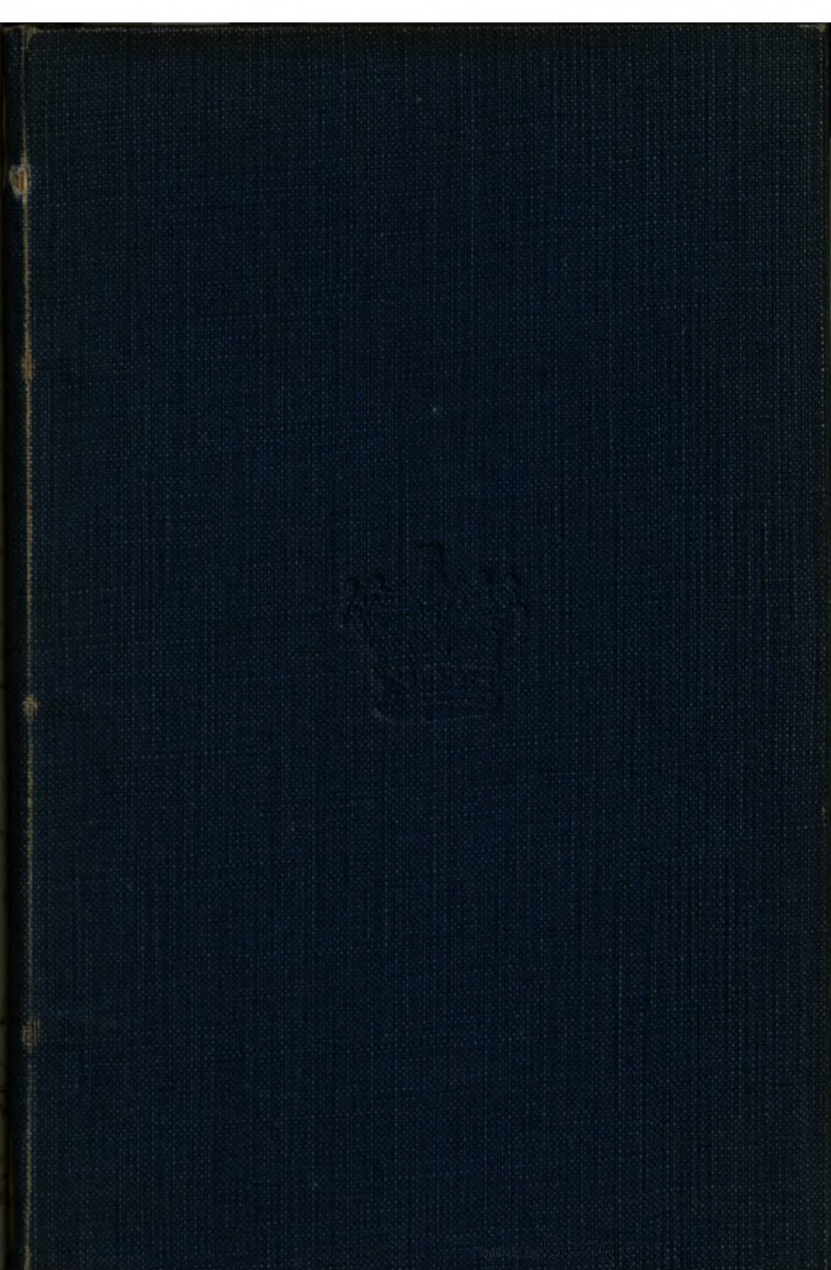
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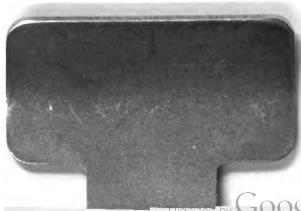
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**THE RITUAL OF PROFESSION**  
**OF THE**  
**KNIGHTS, RELIGIOUS LADIES, &c.**  
**OF THE ORDER OF**  
**St. John of Jerusalem.**

**LONDON:**  
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THE RITUAL OF PROFESSION  
OF THE  
KNIGHTS AND RELIGIOUS LADIES  
And the Reception of Donats

OF THE  
S. M. AND R. ORDER OF ST. JOHN OF JERUSALEM  
OR OF MALTA.

*John, the Knight, etc.*  
With a Preface

BY GEORGE BOWYER, M.P., K.J.

LONDON:  
BURNS AND LAMBERT, 17 PORTMAN STREET,  
PORTMAN SQUARE.

1858.



## PREFACE.

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THE strong feeling which now exists on the Continent in favour of the Sacred Military and Religious Order of St. John,—otherwise known under the names of Knights Hospitallers, Knights of Rhodes, and Knights of Malta,—and the probability of its return to England, have induced a Brother of the Order to publish the following translation of the Form or Ritual of giving the Cross and the Habit, and making profession as a Knight of St. John. To this are added the Rituals of reception of a Donat of the Order, and of profession of a Nun of the Order of St. John of Jerusalem.

A few words of explanation regarding the recent history of the Order may here be acceptable to the reader.

It is a mistake to suppose that the Order is now being revived, for it has never ceased to exist. The following is the list of the Grand Masters from Hompesh, under whose reign the Order lost Malta by the capitulation of 12th June

1798, to the present Lieutenant Grand-Master Count Colloredo :

69th. Ferdinand de Hompesh	1797
70th. Emperor Paul of Russia	1798
71st. Field-Marshal Count Soltikoff	1801
72d. John de Tomasi	1814
73d. Bailli de Guevara	1822
74th. Bailli de Centelles	1827
75th. Bailli de Candida	1836
76th. Bailli Count Colloredo	1847

•Notwithstanding the loss of Malta, the supreme executive authority of the Order continued—according to the statutes—vested in the Grand-Mastership and the Sacred Council of the Order.

In 1814 a Commission of the Langues of Provence, Auvergne, <sup>and</sup> France, ~~Arreagon, and~~ ~~Castille~~ was constituted at Paris, with faculties from the Grand-Mastership and Sacred Council (as appears from the bull registered in the chancery of the Order at Rome) to administer the affairs of those ~~five~~ <sup>three</sup> Langues. It was presided over by the Bailli de Clugny, and then by Prince Camille de Rohan, Grand Prior of Aquitaine. This commission at first did many things for the benefit of the Order ; but afterwards, the Prince de Rohan having died, and the other surviving chiefs of the commission having become old and incapable, its affairs fell into the hands of an unprincipled secretary and his associates, who embezzled money and sold crosses, forged documents, and in other ways made a most illegal and dishonest use of the authority of the commission, and even usurped

powers belonging to the Grand Master and Sacred Council, the only supreme executive authority of the Order. It has been stated (we know not whether truly) that three different instruments were given under colour of the authority of the commission, bearing dates respectively the 14th of June 1826, the 24th of August and 15th of October 1827, purporting to re-establish the extinct or dormant Langue of England; and it has been alleged that the objects of those instruments were carried into execution by divers acts between 1826 and 1831.

In the year 182<sup>6</sup>, the scandalous and illegal proceedings above referred to were made known to the Grand-Mastership and Sacred Council, which then recalled and annulled the faculties of the Commission of Paris, and declared void and protested against its acts and proceedings. Thus ended the unfortunate Paris Commission. But the secretary and some of his associates contumaciously set the authority of the Order at defiance, declared themselves a permanent Chapter, and among other things, it is said, executed the instruments above referred to.

If such instruments exist, and are not fictitious and were executed before the withdrawal of the faculties of the commission, they must still be null and void, because the faculties under which the commission sat and acted gave no powers except for the affairs of the <sup>three</sup> ~~five~~ Langues of Provence, Auvergne, <sup>and</sup> ~~Ar~~ragon, and ~~Castille~~. The commission had no power regarding England; and the

revival of an extinct Langue was an act which could only be executed by the authority of the Grand-Mastership and Sacred Council, the supreme executive of the Order. Moreover, at the time when those instruments were said to have been executed the faculties had been withdrawn from the commission by the same authority by whom they had been granted.

The Grand - Mastership and Sacred Council have now for many years been settled at Rome, where the Order has a palace, called the Palazzo di Malta, in the Via Condotti, near the Piazza di Spagna. The Order has ever preserved its independent and European character. It belongs exclusively to no country; and no prince or potentate can create a Knight of the Sacred Religious and Military Order of St. John of Jerusalem. Thus the Order still has its minister at the Court of Vienna as a Sovereign Order. It is true that the crowns of Russia, Spain, and Prussia give the Cross of St. John *as a decoration*; but those who receive that decoration are not members of the Order. Russia has usurped the power of giving the Cross on account of the Grand-Mastership of the Emperor Paul, who founded a Grand Priory of Russia. Spain has prostituted the Cross of St. John, which, under the ministry of Espartero, was declared a royal order to avenge the rejection of a candidate proposed to the Sacred Council by that minister. In Prussia, the Grand Priory of Brandenburg was seized by the Crown at the time of the change of religion, and constituted as a Protestant order, separate from the Sacred Order

of St. John; and the Priory of Brandenburg was formally abolished in 1811. In 1812 the Royal Prussian Order of St. John was founded, and all the old Prussian Knights of St. John received the new Cross. The Grand Prior is now appointed by the king, and is always a prince of the Prussian royal family. We mean to say nothing but what is respectful of the Prussian Knights, who are persons of the highest birth and character, and whose works of charity reflect the greatest honour on themselves, on their order, and their country; but it is nevertheless true that they are a separated branch, torn from its parent stem, and no longer forming part of the Order. The very facts that the Prussian Knights are a royal order, and that the Cross is given by authority of the Crown, are contrary to the most fundamental principles of the Order of St. John, which is essentially independent and sovereign. Besides, the Order is necessarily and essentially a Roman Catholic religious monastic order; whereas the Prussian Knights are required to be Protestants. We, however, say this without any intolerant or illiberal feeling, and merely for the purpose of enabling our readers to understand what the Sacred Military and Religious Order of St. John is. And here it may be necessary to explain, that even the Pope does not create Knights of St. John; the power of creating them resides solely in the Order itself, the supreme authority of which accidentally resides at Rome, but which belongs to no one state or country in particular.

Within the last two years the Grand Master and Sacred Council determined to seek for active employment. The means of the Order were very considerable, and the time seemed to have arrived to revive the hospitaller character and primitive rule of the Order. And it seemed natural that this revival should be undertaken there where the Order first commenced, that is to say, at Jerusalem. A scheme was accordingly drawn up by the Knights, and laid at the feet of the Holy Father, as Head of the Church and of all Religious Orders. His Holiness received the proposals very favourably, and submitted them to a committee of seven Cardinals, to which was added the head of the Order, his Excellency the Count Colloredo, Lieutenant of the Grand-Mastership. The result of their deliberations has been, that by a rescript of the Cardinal Antonelli, Secretary of State, dated July the 3d, 1858, the approbation of the Pope was given to the proposal to found a Hospital and House for Pilgrims at Jerusalem, with a Novitiate of the Order. This pious undertaking will immediately be carried into execution. In the mean time a lively feeling for the Order has been awakened all over Europe. Persons of the first rank in France and Germany have asked for the Cross, offering most liberal contributions. Her Majesty the Empress of the French asked for and received the Cross; and by an autograph letter to the Order assured them that she would always consider herself as a Sister of the Order, and always extend to it her aid and favour. Her Imperial High-

ness the Archduchess Maximilian also enrolled herself among the Sisterhood, and received the Cross with great solemnity at the same time that it was taken by his Imperial Highness the Archduke, her husband. Many other illustrious and noble ladies, among whom we may mention with peculiar satisfaction her Grace the Duchess of Hamilton, also wear the Cross of the Sacred Military and Religious Order of St. John. This movement seems to indicate the will of God that the Order should again become an important means of promoting His glory by works of charity and the defence of the Faith. The Catholic aristocracy in this kingdom will no doubt follow the example set to them on the Continent; and sanguine hopes are entertained that before long there will exist in London a Hospital under the management of the Order of Hospitallers, the Knights of St. John.

We will give a short account of the different degrees and sorts of persons who now belong to the Order.

### THE KNIGHTS OF JUSTICE.

And first we must speak of the Knights of Justice, who are the real effective members and brethren of the Order. They must be unmarried; and if a Knight of Justice marries, he loses his rank, and must be content with the Cross of Devotion. Those among them who have taken the monastic vows are called Professed Knights; and these are properly and strictly called the Brethren,

—Fratres or Friars,—and they alone are capable of holding certain high dignities in the Order. The vows are the usual vows of regulars; that is to say, chastity, obedience, and poverty. But by the brief *Militarem Ordinem Equitum* of the present Pope the Knights of St. John are not allowed to take the solemn vow until ten years after they have taken the simple vow. These simple vows are only for one year; but may be renewed at the end of that time unless the Knight prefers to return to the secular life, in which case he is of course at liberty to marry. No one can be a Knight of Justice without giving proof of being descended of gentle blood, with unblemished pedigree for two hundred years, not only in the paternal but also in the maternal line, as well as in those of the paternal and maternal grandmothers.

### THE KNIGHTS OF DEVOTION.

We come now to the Knights of Devotion. They resemble the *third order* of the orders of monks, and are a sort of honorary members of the Order, though they participate in its spiritual advantages and privileges. They wear the Cross and Uniform of the Knights; but they are not under obedience, and they incur no obligations nor liability. They may join in the works of charity of the Order, and are considered as brethren by the Knights of Justice, though they cannot take the vows. They are only required to prove gentle and unblemished descent for two hundred years in the paternal line. They may of course

marry without losing any privilege ; and the Cross of Devotion is given to married persons. The Knights of Devotion wear the uniform of the Order with *black facings*.

### THE DONATI, OR CONFRATRES.

The Donati form a distinct class in the Order ; and they wear its cross, with this difference, that the upper limb of the cross is not white, but gold, and it is called the half-cross. They are not Knights of the Order ; but they must be persons well born (and especially not of Jewish or Mahometan origin), of unimpeachable character, and who have not exercised any mechanical or inferior art or occupation. A Donat, or Confrère, is a member of the Order, and participates in the divine offices, benefits, prayers, Masses, and pious works of the Order. He is called Confrère, as being a member of the Confraternity of Donats. The Donats are also called in the statutes *Fratres de Stagio*, or *Fratelli di Staggio*. The Donati wear the uniform of the Order with *green facings*.

### THE CLERGY OF THE ORDER.

The Clergy of the Order are of two classes, *i. e.* Conventual Priests, or Brother - Chaplains, and Priests of Obedience. The first are those attached to the convent of the Order ; and the second are religious chaplains attached to some church of the Order, under a bailiff, a prior, or a commander. Both classes take the vows, and wear the habit of the Order. They are not required to prove

nobility of blood, but they must be persons born in lawful marriage of honourable parents, and they must have lived, as well as their father and mother, in the exercise of some liberal occupation or mode of life, and must never have been engaged in any mechanical art or low occupation. In these qualifications they resemble the Donati and Serving Brothers-at-Arms, or Servants-at-Arms.

#### THE RELIGIOUS LADIES OF THE ORDER.

There were formerly religious ladies, Nuns of the Order of St. John of Jerusalem, who had houses in France, Italy, and Spain. Some of the houses, as Boisgelin informs us, were extremely celebrated, such as that of Sixen in Arragon and Ogloveira in Catalonia, where the proofs of nobility requisite for the reception of the Knights of Justice were not sufficient for a Lady of the Choir, or Choir Nun, whose nobility was obliged to be proved so very pure, and of such ancient date, that it exceeded by some degrees what the statutes required for the former. Buckland in England was established in the twelfth century as a Priory for Sisters of the Order.

There are now no longer any Nuns of the Order; but the remembrance of the Religious Ladies of the Order of St. John is kept up by the custom of giving the Cross to illustrious and noble ladies in the secular state. They wear the Cross in white enamel or diamonds. They are subjected to no especial obligations; but they are recommended to set an edifying example by their

domestic virtues and piety, and also by restraining vanity and the pride and worldliness of what is called society, devoting themselves to their duties and to works of charity. The Cross of the Order is valued by the most illustrious ladies in Europe, and no doubt it brings to those who wear it considerable spiritual advantages, not only because they participate in all the Masses, prayers, and good works of the Order, but also as it is a perpetual remembrance to them of the eight Beatitudes, of which it is the emblem, in the midst of the vanities of the world. And here we must point out that the Cross of the Order worn by Knights, whether professed or not, or by Ladies, must never be considered as a decoration, like the badges of other orders given by princes and ministers. It no doubt partakes of the nature of a decoration; but its chief characteristic is, that it is the badge of a Roman Catholic religious order, imposing duties or obligations on those who wear it, and both binding and encouraging them to a strict observance of the rules and principles of the Christian religion.

#### THE ORDER OF THE HOLY SEPULCHRE.

One of the titles of the Grand Master of the Order of St. John of Jerusalem is, *Sancti Sepulchri Dominici humilis Magister*. The reason of this is, that the Sacred Military Order of the Knights of the Holy Sepulchre was united to that of St. John of Jerusalem by Pope Innocent VIII. in the year 1484. The canons of the Holy Sepulchre were

from the beginning intimately connected with the Knights Hospitallers, or Knights of St. John. There were also canonesses of the Holy Sepulchre, a very ancient order; for Socrates, a writer of the fourth century, mentions a convent at Jerusalem of Canonesses or Nuns of the Clergy, wearing the badge of the double cross, which is that of the Order of the Holy Sepulchre. The Empress Helena entertained a great affection for them; and in her old age she received from St. Macarius, the thirty-ninth Bishop of Jerusalem, the linen surplice and the double cross, the badge of the canons and canonesses of the Holy Sepulchre. When the Religious Knights were driven out of Jerusalem by the infidels, the canons and canonesses shared their fate, and took refuge in the West. Guillim\* tells us that Baldwin, the first Christian king of Jerusalem, made the regular canons of the Holy Sepulchre Knights for the defence of that holy place; and that this order, which had for its badge the double red cross, was afterwards united to the Order of St. John of Jerusalem, then residing in Rhodes, by Pope Innocent VIII. The knights, canons, and canonesses of the Holy Sepulchre were, in fact, one order, under the rule of St. Augustine; the same which still governs the Order of St. John of Jerusalem.

These facts will be the more interesting to our readers, because there exists in England a distinguished community of the venerable and illustrious Order of the Holy Sepulchre, estab-

\* Guillim, *Display of Heraldry*, part ii. chap. xxiv.

lished at New Hall in Essex. They are Religious Canonesses.

This community was founded in 1642, at Liege, by a young English lady of an ancient Catholic family, Mrs. Susan Hawley, together with Mrs. Frances Carey, of Tor Abbey in Devonshire. The French Revolution caused the English Sepulchrines of Liege to take refuge in their native country; and in December 1798 they purchased the house called New Hall, where they now reside. These particulars are taken from a very interesting and edifying little book, entitled *A Short History of the Order of the Holy Sepulchre; with an Account of the English Community of that Order established at New Hall, Essex.* The duties of the canonesses of the Holy Sepulchre are there described as follows: "According to the ancient practice of the Order, the religious rise at four o'clock, and after the morning meditation recite in choir Matins, Lauds, and Prime. A considerable portion of the day is reserved for the other canonical hours, for private reading, examinations of conscience, and evening meditation; while on Sundays and Festivals they sing High Mass, Vespers, or Compline. They have annual retreats and renovation of vows after a recollection of three days. Frequent communion is permitted and recommended. Differing from the practice of most of the contemplative orders, where the religious usually work in their cells, the Sepulchrines are enjoined to assemble and work together during the hours not appropriated

to spiritual duties and necessary employments. They are permitted to receive pensioners (pupils), to teach young women the Christian doctrine, and otherwise instruct the poor, if it be the wish or command of the Bishop of the diocese, who is acknowledged as superior by each convent under his jurisdiction. His authority is, however, limited by the constitutions. He confirms the election of the prioress, who is chosen for life by the chapter, which also elects the chief officers of her government. The other offices of the community are filled by the prioress. Few corporal austerities are enjoined by the rule; but more self-abnegation and more dependence on the will of superiors is required in this than in most other orders" (p. 28).

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(*Extract,*)

STATUTES OF THE SACRED RELIGIOUS  
ORDER OF ST. JOHN OF JERUSALEM.

(TIT. II.)

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THOSE who desire to dedicate their persons to the service of the sick and the defence of the Catholic Faith under the regular habit of our Order, are in this form and manner devoutly admitted to profession. Let him who is about to be professed know that he puts on a new man; and therefore, purifying himself of every stain of sin, let him humbly confess his sins according to the usage of the Church; and thus purified from vice, let him present himself, humbly kneeling before the altar, clad in a long flowing robe, as a sign of liberty, and holding a lighted torch in his hand, signifying charity, which is an ardent and fiery love; and let him so hear Mass

and communicate ; and then, presented before the Brother who receives him, let him humbly ask to be received into the fellowship and company of the Brethren and the sacred religious Order of the Hospital of Jerusalem.

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## THE ORDER OF GIVING THE CROSS OF ST. JOHN OF JERUSALEM.

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The Gentleman who desires to enter into the Religion of St. John of Jerusalem, and to become a Knight of that Order, must appear before the person who has authority to give him the Cross clad in a long robe without a girdle, for a sign of freedom ; and after having confessed and communicated (unless he prefers to receive Communion from the Priest who then celebrates), he must kneel before the altar, where Mass is about to be said, holding in his hand a lighted torch, as a sign of that charity which a true Knight ought always to have. Then, after the Epistle has been finished, he must kneel, without the torch, before the person having authority to give him the Cross, who is called the Giver. And the new Knight, who is called the Recipient, remaining on his knees, the Giver will ask him thus :

*Giver.* Sir, what do you ask ?

The Recipient will answer :

*Recip.* Sir (*or my Lord*), I ask to be enrolled in the Company and the Military Body of the Knights of the Religion\* of St. John of Jerusalem.

*G.* This which you ask is a thing of

\* This use of the word 'religion' is to be found in stat. 32 Hen. VIII. ch. xxiv., intituled "An Act concerning the Lands and Goods of the Hospital of St. John of Jeru-

great importance, and only granted to persons who, by reason of their ancient lineage, or of their own virtue, have been judged worthy thereof. Nevertheless (we having some information touching your nobility, and also some knowledge of your virtues and of your honourable condition) your desire may perhaps be satisfied, if you will promise to observe those things which you shall hear from us, and especially as follows : Are you resolved to become a defender of the Holy

salem in England and Ireland, to be hereafter in the king's hands and disposition." It is remarkable that the preamble of the Act recites that the Knights of St. John have maintained the power and authority of the Pope, and affirmed him to be supreme and chief Head of Christ's Church ; and the Act, for this reason, makes it *præmunire* to wear the Cross, or use the name or title of Knight, or any dignity of the Order, and dissolves the corporation of the Hospital of St. John. Thus it may be said that the civil death of the corporate body was a species of martyrdom. By statute 1 Mary c. i. § 5 the *præmunire* created by stat. 32 Hen. VIII. c. xxiv. is repealed. Thus the Order of St. John again became legal, though no longer a corporate body. By letters-patent of Philip and Mary, 30th November 1557,—reciting that Cardinal Pole, as Legate of the Holy See, had restored the Hospital and Priory of St. John of Jerusalem in England, and the Prior and Commanders of the Hospital of St. John,—the Prior, Bailiffs, and Commanders of the Hospital of St. John in England were incorporated under the name of the Prior and Confrères of the Hospital of St. John of Jerusalem in England. The corporation created by the charter of Philip and Mary was extinguished in the reign of Queen Elizabeth.

Church of God and of our Catholic Faith in every case, and even placing your life in peril to serve her ?

*R.* I promise to defend her with all my might, and with my own person, at all times.

*G.* In like manner, will you guard yourself from ever, for any cause whatever, forsaking the banner under which you will be placed ? For, if you acted otherwise, you would be expelled from this Honourable Company with great reproach and infamy to yourself.

*R.* I will with all my might guard myself from so doing.

*G.* Do you promise to favour and have in particular care widows, infants, and orphans, and all afflicted and suffering persons ?

*R.* I promise to do so, by the help of God.

*G.* As you show such ready will in all those things which I have propounded to you, take this Sword in your hands, that you may observe all that you have promised in the name of the Father, and the Son, and the Holy Ghost ; with whose help you will be inflamed with Hope, Faith, and Charity, bravely offering your soul to God and your body to the dangers of this world, to defend the poor,

and widows, and infants, and to combat all the enemies of our Catholic Faith. Such being your intentions, replace this Sword in the sheath, and be careful never to hurt any innocent person.

The Gentleman having sheathed the Sword, will then deliver it back to the Giver; who, taking it, will deliver it to him again, together with the Belt, saying :

*G.* The principal virtue of a true Knight of God is to be chaste. Therefore, as this Belt will gird your loins to support the Sword, so you must restrain, or rather extinguish, the heat of your loins, to observe chastity all your life; and may God grant you the grace to do so.

After the Gentleman has girded himself with the Belt, the Giver will deliver to him the Sword in the sheath, saying :

*G.* It is not deemed honourable by good Knights to carry the Sword always in their hands. Therefore we place it in your Belt, on the left side, that you may with your right hand use it when needed for the service of the Lord God, and of His Immaculate Mother, and of St. John the Baptist, whose Order you desire now to take.

Then the Recipient will rise and present the drawn Sword to the Giver, who will strike him three times with the flat of the Sword on the right shoulder, saying :

*G.* This is a thing very disgraceful for a gentleman; but to you it will be a remembrance that you have received it now for your last shame.

Then the Giver will deliver the Sword drawn to the Recipient; who will strike three times, holding it in the air, signifying that he threatens the enemies of our Faith. Then the Giver will say :

*G.* Know that the three times that you have threatened with your Sword signify that, in the name of the Most Holy Trinity, you defy all the enemies of the Catholic Faith, with the hope of victory; and may the Lord God always grant the same to you. Sheathe your Sword for the present, preserving it always polished and clean.

Then the Recipient, after wiping the Sword on his left arm, will replace it in the sheath, and the Giver will say :

*G.* This polish and cleanliness of the Sword signifies, in like manner, that a Knight ought always to be pure and clean from every vice, and a lover of every virtue, especially honour, which is always accompanied by the four Cardinal Virtues. For by Prudence, which is the first, you will consider the past, you will regulate things present, and provide also for the future; by Justice, which is the second, you will preserve things public and private, keeping the scales even; by Forti-

tude, which is the third, you will show the greatness of your soul on occasions worthy of a true and religious Knight; by Temperance, which is the last, you will regulate your senses and your affections, in order to become a complete and most honoured Knight. So that through these four virtues you will endeavour to adorn yourself, and to be always honoured.

After this the Giver will touch the shoulder of the Recipient and shake it, pronouncing the word *Awaken*; and then continue thus:

*G.* Do not fail, therefore, to value and cherish those virtues, as you wish them to render you honoured and esteemed by others. Therefore awaken now from indolence and vices, and be vigilant in virtue, and principally in the Faith of Christ, for which you will be bound to strive against any one who may impugn or injure it in any way.

The Giver will then deliver the Golden Spurs to the Recipient; and two Knights will put them on his heels, the Giver saying:

*G.* Many things may be said regarding the signification of these Golden Spurs; but this only, for brevity, I will say to you, that, as such instruments are used to stimulate the prowess and spirit of horses, so you ought to have the spur of virtue and the love of God

in the middle of your heart in all that you undertake ; showing also that you are alien from avarice, and that you as little esteem gold as the place where you have put it. For this reason gold is placed at the lowest part of the body, the feet, that you may remember always to despise it, and never to let yourself be corrupted by covetousness nor by avarice in the whole course of your life.

Then the Lighted Torch will be delivered back to the Recipient ; and, with the Spurs on his heels and his Sword girded, he will hear the remainder of the Mass, the Giver first saying to him :

*G.* Take this Torch, and go, with the grace of the Holy Ghost, to hear the word of God.

And the Priest will then continue the whole Mass, according to its order.

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## THE MODE OF TAKING THE HABIT.

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The Mass being finished, the Recipient, who has received Communion previously, or from the Celebrant at the time, being girt with the Sword under his long Robe, must kneel before the Giver, who will again ask him :

*G.* What do you ask ?

*R.* I ask, Sir (*or my Lord*), to enter into the Company of the Brethren of the Sacred Religion of the Hospital of St. John of Jerusalem.

*G.* I repeat to you, your request is really great and of much importance; for such a favour is not granted except to persons of much merit, as you have heard a little time ago. Nevertheless we trust that you will exercise yourself in works of mercy with love and charity, principally for the service of this sacred religious Order of Jerusalem, which has been honoured and amplified by many Supreme Pontiffs and many Catholic princes with infinite favours, privileges, and endowments, for no other object than that we might labour in our own persons for the

defence of the Catholic Faith against the Infidels and the enemies of the Christian religion ; and also that we might expend the greater part of our revenues for the benefit of the poor and of widows and orphans ; that we, living under this rule of life, might obtain the reward of eternal happiness, which will no doubt be prepared for you if you follow the precepts of God, of the Holy Roman Church, and of our Order : in which you will find some trouble and corporal labour ; but if you think beforehand of your will to deprive yourself of your liberty for the service of the Order, no labour will seem to you painful nor difficult. Therefore tell me principally whether you are resolved to obey any Superior whom, by our Grand Master and by the Sacred Order, shall be given to you in future, even though his condition should be inferior to your own ; divesting yourself spontaneously of your liberty without regard to quality of persons ?

*R.* I promise to deprive myself absolutely of liberty in this respect.

*G.* You must, however, beware that you have not already deprived yourself of that liberty by binding yourself by vows in another Order, or in any other way. Have

you been professed in any other Religious Order ?

*R.* No, Sir (*or my Lord*).

*G.* Have you contracted matrimony with any woman ?

*R.* No, Sir (*or my Lord*).

*G.* Are you bound to any one as security, or for notable debt ?

*R.* No, Sir (*or my Lord*).

*G.* Take warning, Sir Knight, that if the contrary should at any future time appear, you would be deprived of the Habit with great disgrace. But assuming and believing what you have said to be true, we receive you into our Company according to the form of our establishments ; promising you nothing else except bread and water and humble garments.

Then the Giver takes the Missal open, with the Crucifix upon it, where the Secreta begin, and causes the Knight to place both his hands upon the same ; who then makes his profession in the following words :

*The Solemn Vows.*

“ Io *N.* faccio voto a Dio Onnipotente, alla Sua Immacolata Madre; ed a S. Giovanni Battista, di osservare perpetuamente obbedienza a qual si voglia superiore che mi sarà dato dalla Sacra Religione e dal Illustrissimo e

Reverendissimo Gran Maestro Nostro, e di vivere senza proprio, e d' esser casto.”\*

*The Simple Vows.*

“Io *NN.* faccio voto a Dio Onnipotente, alla Sua Immacolata Madre, ed a S. Giovanni Battista, di osservare povertà, castità, e obbedienza a qualunque superiore mi verrà dato dal Sacro Ordine, e questi voti intendo fare a tenore della Costituzione di Sua Santità Pio PP. IX. emanata intorno alla emissione de' voti nel Sacro Militare Ordine Gerosolimitano la quale incomincia *Militarem Ordinem Equitum.*”

After the Vows have been taken by the Recipient, the Giver embraces him, saying :

*G.* Now I know you, and repute you truly to be one of our Brethren. We recognise and receive you to be the servant of the poor sick, and dedicated to the defence of the Catholic Church.†

*R.* So I hold myself to be by the grace of the Lord God, and by the benevolence of my

\* These Vows can now only be administered by the special permission of the Holy See, or ten years after the Brother has taken the Simple Vows.

† In the original, “Noi ti riconosciamo essere servo dei Signori poveri infermi, e dedicato alla difesa della Fede Cattolica.”—*Statutes*, tit. ii. § 1.

Lord the most illustrious Grand Master, and of you, Sir (*or my Lord*).

*G.* From this day you participate, with all your relations, in all the Indulgences and graces which by the Holy See have been granted to our Sacred Religious Order. And as a first act of obedience, you will carry this Missal to the Altar and bring it back here to me.\*

Then the Recipient shall do obedience by carrying and bringing back the Missal; and then return and kneel again before the Giver, who will say :

*G.* For second obedience, and for your principal obligation, you are bound to say for your devotion 150 *Pater noster*, or else the Office of the Blessed Virgin, or that of the Dead : and for every Brother that shall die you have to say as many *Pater noster* once only, as an obligation.

*R.* I will do so.

Here the Giver will take the Mantle, and showing it to the recipient Knight, will say :

*G.* This is our own proper Habit, made in the form of the garment of camel-skin which for his severe penance our Patron St.

\* “Di poi basci il Messale, e pigliandolo, lo porti all’ Altare, e sopra di esso lo ponga, e indi dopo aver baciato l’ Altare, lo riporti al Fratelló, che lo riceve, in segno di vera obbedienza.”

John the Baptist wore in the desert. Therefore, with this admonition, striving to do penance for your sins, you must follow virtue during the remainder of your life.

Then, showing to him the Sleeves of the Habit, the Giver will say :

*G.* These Sleeves of this Habit should not only press your arms, but also compel you, by reminding you of true obedience of our Sacred Religious Order, to the exercise of works of mercy and the defence of poor widows, infants, and other persons deserving of compassion. Therefore you must often remember this obedience.

He will then show the Cross, saying :

*G.* This is the sign of the True Cross, on which Christ died for us sinners. We command you to wear it always, made of white linen, on your left side, and over your heart, in order that with your right arm you may defend it; remembering always in your heart that it is of eight points, signifying to us the eight Beatitudes, — that we may endeavour by our good works to obtain them from the grace of God through Christ our Lord.

He will then put the Mantle on the Recipient.\* This being done, he will show him the Cord, naming one by one

\* See *Statutes*, tit. ii. § 1.

the mysteries attached to it,—that is to say, the Cord, the Rods, the Dice, the Sponge, the Column, and the Cross, saying :

*G.* We show you this Cord that it may be to you a remembrance of the bitter Passion of our Lord Jesus Christ, which He suffered for us on the Cross; remembering often that this is the Cord with which He was bound, this is the Scourge with which He was smitten, this is the Column to which He was bound and bitterly scourged, these are the Dice, this is the Sponge, and finally, this is the Cross on which our Lord Jesus Christ suffered for us, which is to be your guide and your ensign in all your enterprises, and for the whole time of your life.

Then the Giver will take the Cord, and put it on the neck of the Recipient, saying :

*G.* This is your yoke, which, as our Redeemer says, is sweet and light ; and it will lead you to eternal life, if you know how to bear it with the patience and the charity which are expected of you as a true religious Monk and an honourable Knight. May God grant you the grace to do so in this world, and in the world to come the reward of glory *in sæcula sæculorum*. Amen.

The Priest will then say the following Prayers with the other Priests present :

Suscepimus Deus misericordiam tuam in medio templi tui.

*Psalm.* Magnus Dominus et laudabilis nimis in civitate Dei nostri, in monte sancto ejus, &c.

Ecce quam bonum et quam jucundum, &c.

Gloria Patri, &c. Suscepimus Deus misericordiam tuam in medio templi tui.

Ecce quam bonum, &c. Gloria Patri, &c. Suscepimus Deus, &c.

Kyrie eleison, Christe eleison, Kyrie eleison, Pater noster, &c. Et ne nos inducas in tentationem, sed libera nos a malo.

Salvum fac servum tuum. Deus meus sperantem in te. Mitte ei Domine auxilium de sancto. Et de Syon tuere eum. Nihil proficiat inimicus in eo. Et filius iniquitatis non opponat nocere ei. Esto ei Domine turris fortitudinis. A facie inimici et persequentibus eum. Domine exaudi orationem meam. Et clamor meus ad te veniat. Dominus vobiscum. Et cum spiritu tuo.

### *Oratio.*

Deus, qui justificas impium, et non vis mortem peccatorum ; majestatem tuam suppliciter deprecamur, ut hunc famulum tuum de tua misericordia confidentem cœlesti pro-

tegas benignus auxilio, et assidua protectione conserves, ut tibi jugiter famuletur, et nullis a te tentationibus separetur. Per Christum Dominum nostrum. Amen.

*Oratio.*

Omnipotens sempiterne Deus, qui facis mirabilia magna solus; prætende super famulum tuum *N.* spiritum gratiæ salutaris, et ut veritate tibi placeat, perpetuum ei rorem benedictionis tuæ infunde. Per Christum Dominum nostrum. Amen.

*Oratio.*

Suscipiat te Dominus in numero fidelium, et licet nos indigni te suscepimus in orationibus nostris; concedat tibi Dominus locum bene agendi, voluntatem perseverandi, et gratiam ad æternæ vitæ beatitudinem hæreditatemque feliciter perveniendi; ut sicut nos charitas fraternitatis conjunxit in terris, ita divina pietas, quæ dilectionis auxiliatrix est, cum suis fidelibus te conjungere dignetur in cœlis, præstante Domino nostro Jesu Christo, qui cum Patre et Spiritu Sancto vivit et regnat Deus, per omnia sæcula sæculorum. Amen.

## THE FORM OF RECEIVING THE CONFRÈRES OR DONATI OF THE ORDER.

*(Extracted from the Statutes, tit. ii. § 34.)*

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WHOEVER desires to be received as a Confrère (Confrate) or Donat of our Order, must reverently appear before the Brother who receives him, on his knees, placing his hands on the Missal which is held by the Brother who receives him; he must promise as follows: "I *N.* promise to God Almighty, to the Blessed Virgin Mother of God, to St. John the Baptist, and to the Master of the Jerusalemite Religion, that I will, to the utmost of my power, entertain charity and love towards the Master, and Brethren, and the Order; and them and the property of the Order I will defend with all my power; and not being able to do so, I will reveal and make known to them any thing that may injure them which may come to my knowledge; and that I will not make profession in any other Religion except this of the Jerusalem-

itan Order, in which if I shall have my profession, I ask to be buried after my death in the cemetery of the Religion; and every year, on the Festival of St. John the Baptist, I will give something to the Order in acknowledgment of confraternity." Then the Brother who receives him shall say: "As thou hast promised these things, we make thee and thy soul, and that of thy father, participators in all the divine offices, benefits, prayers, Masses, and pious works in our Order for ever; of which may our Lord Jesus Christ render us partakers." Then the Kiss of Peace shall be given to him by the Brother who receives him, and by the other Brothers present; and then his name shall be registered in the book of the Confraternity, where a note shall also be made of what he promises to give every year. These things we command to be observed in the reception of Confrères. But the usages of some Priories in which it is otherwise may be observed; they, therefore, must observe their own usage.

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**THE CEREMONY OF CLOTHING  
AND PROFESSING  
A HOSPITALLER NUN OF THE ORDER OF  
ST. JOHN OF JERUSALEM.**

*(Extracted from Boisgelin's History of Malta, Appendix.)*

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THE Priest having said the Offertory of the Mass, and blessed the Habit of the Nun who was about to take the vows, the person who was appointed to receive her addressed her in the following terms : “ Sister, what do you request ? ” To which she answered : “ I request to be admitted into the Society of Religious Sisters of the Hospital of St. John of Jerusalem.”

He then demanded whether she had ever before received that Order from any other person ; and, on her answering in the negative, he thus continued : “ Although what you request be of the greatest importance, and is not granted to all, your demand may perhaps be complied with, when you shall have promised to observe every thing you shall be ordered by us to perform. And first, we en-

join you to be diligent in the service of God and in His religion. Do you promise this ?”

*Novice.* “Yes, Sir.”

*Receiver.* “Since you have made this promise, take this Rosary in the name of God the Father, the Son, and the Holy Ghost, and make use of it in your prayers for the increase of this holy religion, for the prosperity of the most eminent Lord the Grand Master, all the Brother Knights, and other Members of our Sacred Order, and for victory over the Turks and Infidels, the persecutors of the Church of God. Offer, then, your soul to God, and your body to perform the fatiguing office of this life in the service of our Lord Jesus Christ; and God grant you His grace so to do. The purity of this Rosary implies that a good Nun ought to be pure of heart, free from all vice, and above all things honest, since honesty is always accompanied by the four following virtues: 1. Prudence, which calls to remembrance the past, regulates the present, and provides for the future; 2. Justice, which ensures the safety of the public concerns intrusted to your care; 3. Courage, which will enable you to support the pains of this world in the same manner as St. John

the Baptist, under whose name and ensigns you will order your life,—that, as he overcame the world, the flesh, and the devil, and feared not to preach the doctrine of truth, you, after his example, may constantly follow the Divine will and pleasure, and in case of need, prove your courage and magnanimity ; 4. Temperance, which will teach you moderation on all occasions, so that you may merit the title of a perfect Nun, and being thus provided and adorned with all these virtues, you may ever prize them properly and retain them in your memory. Awake, then, my Sister ; do not slumber when attacked by vicious inclinations ; but be vigilant in the Faith of Christ Jesus, to obtain a good and worthy reputation ; and ever remain attentive to good prayers and orisons.”

He then presented her a Lighted Taper, saying : “ Take this Taper, and with it the grace of the Holy Ghost ; go, and listen to the remaining part of the Mass.”

The Priest then proceeded to finish the Mass ; and the Novice, having communicated, returned to the person who was to receive her, when he repeated : “ Sister, what do you request ? ” To which she answered : “ I request the society and company of the Sisters

of the Holy Order of the Hospital of St. John of Jerusalem."

The Receiver then said : " Your request is of great importance, and not granted to all ; but it may not, perhaps, be refused to you, in the confidence that with love and charity you will exercise works of mercy for the service of the Hospital and of your Order, to which the Holy Apostolical See, together with other Christian princes, have granted immunities and revenues, so that the servants of God and of the Order, inflamed by the spirit of true charity, the mother of every virtue, may perform the double duty of hospitality and warfare, in order to defend the Holy Catholic Faith against all its enemies, and by thus serving it with affection and fidelity they may receive the reward of eternal life ; in the same manner as you, having observed the commandments of God, of the Church, and of our Order, will be clothed in the robe of righteousness, and be prepared for the joys of Paradise. It would be too tedious to relate all the different pains which must be endured by the Sisters of our Order ; suffice it to say, that they are all comprised in one article, which is, that you must entirely divest yourself of all free-will, and sub-

ject yourself to the control of her who shall be named your Superior, who, being a woman like yourself, and very probably in a different situation of life, you may find it difficult to obey. Are you, then, resolved to abide by these conditions ?”

The Novice replied: “ Yes, Sir, I am resolved.”

The Receiver then continued: “ Since you have thus divested yourself of all free-will, we wish to know whether you were at liberty so to do ? Take care, then, to answer truly to all that shall be required and asked of you.” On which he inquired whether she had taken the vows in any other order, whether she were married, had bound herself to pay any considerable sums, or had committed homicide. Being answered in the negative, he said: “ Be careful, my Sister ; for if at any time it shall be discovered that you have disguised the truth, you will be stripped of the Habit with infamy, and cut off from the Society like a rotten member : but if the fact is as you state it, we receive you kindly, according to the form of our statutes, promising you only bread and water, with the most humble vestments.”

After this ceremony the Nuns sang the

Anthem *Veni Sponsa Christi*, and walked in procession round the cloister, conducting the Novice, who held a branch of palm-tree in her hand, and was placed next the Prioress. The procession over, the Novice, in presence of all who assisted at the ceremony, was stripped of her rich Habit, which was generally adorned with precious stones. She had likewise other jewels, which she still continued to keep in her hand after she was undressed. She then stood up, and twice repeated in a loud voice, "*Vanitas vanitatum*;" then, speaking in a still higher voice, she again said, "*Vanitas vanitatum, et omnia vanitas*," and threw the jewels into a basin placed at her feet; the Prioress assisted the Superior in cutting off her hair, and she took the Habit of the Order. The Novice then pronounced her vows in the following manner, placing her hands on the Crucifix, which the officiating Canon held forth to her with the Missal:

"I *N.* promise and vow to Almighty God, to the Virgin Mary His Immaculate Mother, and to St. John the Baptist our Patron, to be perfectly obedient to the Nun who shall be chosen my Superior, to live without any private property, and to preserve my chas-

tity, according to the rules of the said Order."

The Receiver answered: "I now acknowledge you really received into the community of our Holy Sisters." To which she replied: "I esteem myself as such." The Receiver then continued: "For the future we make you and your relations partakers of all the indulgences and favours granted to our Order by the Holy Apostolical See; and as a proof of your obedience, I command you to place this Missal on the Altar, and afterwards bring it back to me."

After she had obeyed this order, he added: "We also require that you should be very attentive to the Orisons; and for that purpose, that you should every day repeat the Grand Office, according to the order of the Holy Church, the Council of Trent, and the custom observed in this Convent, with either 150 *Pater noster*, the lesser Offices of Our Lady, or the Service for the Dead for every Brother or Sister who shall happen to die." Then, pointing to the Cloak, or Mantle, he said: "This is your Habit, the emblem of your penitence, since it represents the hard and cruel life passed by our Patron St. John the Baptist. It also represents his habit, which

was of camel's-hair, signifying that we must quit the trammels of sin and follow without hindrance the path of virtue." He then pointed to the Sleeves, saying: "These Sleeves must restrain and bind you to your duty; that is, to the true obedience you owe the Superior, to the observance of hospitality and the other works of charity, in the manner it has already been enjoined you." He next exhibited the Cross: "This is the sign and form of the true Cross, which I command you to wear constantly on your Habit all your life. This white Cross shows that all our actions should be pure and innocent. These eight points signify the eight Beatitudes, which are promised us if we wear this sign with real fervour. For this purpose it is placed on the left side, that you may have it always at your heart, and that you may be buried with it." He next showed the String, saying: "This String should frequently call to remembrance the bitter Death and Passion of our Saviour Jesus Christ. That which ties the Cloak signifies the Cord with which Christ was bound. This is the Scourge, the Pillar, the Sponge, and this the Cross on which, out of love to you, He suffered an ignominious death." He then proceeded to

tie the String around her neck, adding :  
“ Take, then, my Sister, the yoke of our Lord Jesus Christ, which is easy and light, and will bring you to eternal life for ever and ever. So be it.” On putting on the Black Veil, he said : “ Receive, my Sister, the holy Veil of virginity, which will bring you to eternal life for ever and ever. So be it.”

The professed Nun then returned to the Altar to receive the Priest's blessing, who repeated over her some prayers ; after which she embraced the Nuns, and before she ate, went to pay obedience in the refectory with bread, water, and salt.

The Nuns formerly wore a red robe with a black mantle *à bec*, on which was a white cross with eight points ; but since the taking of Rhodes by the Turks their habit has been entirely black, as a token of mourning.

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